

Contributed

AN HISTORIC CHURCH AND OTHERS ON THE EASTERN SHORE.

(Continued.)

By Mrs. Mary M. North.

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April 23, 1822, L. P. Spence and J. P. Duffield were appointed a committee to "procure and erect a bell for the use of the church."

The next year the Committee ordered that the salary of the sexton should be twelve dollars per annum.

That is a small sum to be classed as salary, but in those days the church was not open several days in the week as at present, and it was used for preaching only three Sabbaths in the month, as the pastor's services were shared with one or two other churches.

The church was still spoken of as the "Presbyterian Dissenting Meeting House."

Returning to the present, the next thing of interest that occurred in the remodeled, beautiful Makemie Memorial Church (after it had been injured by water from a slight fire) was the holding of the Eighty-second Stated Meeting of the Presbytery of New Castle in it, on the 18th of April, 1911, with Rev. J. R. Henderson, a former Moderator, in the chair. An unusually large number of clergymen and laymen was present.

Rev. Julius Herrold, of Lewes, Delaware, was elected Moderator at the afternoon session.

Rev. J. R. Milligan, the stated clerk, asked that two temporary clerks be elected, and the Presbytery elected J. W. Loudon and J. H. Frazer.

At this meeting, upon application from Rodney Street church, Wilmington, Delaware, the name of that church was changed to that of Westminster, subject to ratification by the General Assembly. Rev. Edward A. McLaurie was received from the Presbytery of Union, Tennessee. By appointment of the former Presbytery, Rev. L. P. Bowen, pastor of Rehoboth church, preached to a packed house at the evening service, upon the subject which had been assigned, and than whom none was better able to speak, "Our Founder."

He reviewed the life of Francis Makemie from the time when, as a lad he was preparing by study, for the great time when in the Presbytery of Laggan in Ireland, he was to hear the Macedonian cry, "Come over and help us," from the wilds of the new world, the "Eastern shore," and was to answer as did one of old, "Here am I," to his coming and founding five churches soon after arriving, and then going into the Carolinas, down to Barbadoes, returning, and being arrested in New York, for preaching a plain gospel.

Also Dr. Bowen spoke of his home-life, his wife and daughters, his home in Accomac county, Virginia, his sloop, "Tabitha," in which he sailed up and down the Potomac river and the tributaries, while engaged in promulgating the gospel.

His horse, faithful "Pony Button," also came in for his share of credit for faithful work.

The death and burial, and the long-deseccated grave, were also laid before his hearers, and other items of great worth were given those who listened to the able sermon, that memorable evening.

An anthem by the choir, and the "Makemie hymns" by the congregation were inspiring, for all sang heartily as to the Lord.

It was an occasion long to be remembered, and those who had come long distances were well repaid for their trouble.

Just before this notable event, handsome collection plates had been given by Mrs. Esther Handy Pinchon, and through the efforts of the pastor's wife assisted by the Ladies' Aid Society, individual communion cups had been provided.

Through the liberality of members, and the efforts of the dependable Ladies' Aid Society, a debt which rested upon the manse was lifted, and a meeting of rejoicing was held, the future indeed looking bright.

The Sabbath school was well attended, and has been doing good work ever since its organization.

The superintendent for thirty years was J. Samuel Price, who recently resigned, although he was urged again and again to remain.

For more than fifty years he has been a faithful, hard working member of the school, and continues his interest and attendance.

From this church and Sabbath school men of affairs have gone forth to make a name and place in this, and other States, and in the nation.

Among them we mention United States Senator Hon. John Walter Smith, the late United States Senator Hon. Ephraim King Wilson, also his father, Major Ephraim King Wilson, the late Hon. George W. Covington, and a score of others of a past generation, as well as many who are rising to fame in the present and younger generation. There were physicians, lawyers, philanthropists, teachers and publicists from this congregation.

The Sabbath school of this historic church has as superintendent at this writing Mrs. Clarence L. Vincent, an able woman, a great Bible student, and one thoroughly in sympathy with young people, and interested in all methods for training the young and keeping them interested in church work.

The elders of the church are: J. Samuel Price, Sidney F. Nelson, William S. Parsons, William E. Bowman.

The Church Committee: J. Samuel Price, William E. Bratten, Clarence L. Vincent, John L. Nock, Laurence Hastings, Sidney F. Nelson, John P. Moore, Marion T. Hargis, William S. Parsons, Dr. John L. Riley, Dr. Paul Jones.

An authenticated list of those who have served the Snow Hill church as pastors, cannot be given, but after careful research the following has been compiled:

The church was probably organized in 1683 or 1684 under the supervision of Rev. Francis Makemie, who placed in charge of the congregation Rev. Samuel Davis.

1684—Rev. Samuel Davis, pastor.
1708-1718—Rev. John Hampton, pastor.
1744—Rev. James Scougal, pastor.
1757—Rev. David Purviance, supply.
1760-1771—Rev. John Harris, pastor.
1776-1779—Rev. Samuel McMaster, supply.
1779-1810—Rev. Samuel McMaster, pastor.
1811-1812—Rev. Stuart Williamson, supply.
1812-1814—Rev. Stuart Williamson, pastor.
1814-1818—Service conducted by Mr. J. P. Duffield.

1818—Rev. Stephen Saunders, pastor.
1820-1822—Rev. Stephen Balleh, pastor.
1822—Rev. Samuel Blatchford, supply during one year, during illness of the pastor.
1823-1829—Rev. Stephen Balleh, pastor.
1831—Rev. Alexander Campbell, supply.
1832-1839—Rev. Cornelius H. Mustard, supply.

1840-1848—Rev. James J. Graff, pastor.
1848—Nov. to March, 1849, Rev. Mr. Munnis, supply.

1849—May to November, Rev. John Atkinson, supply.

1850-1857—Rev. Benjamin Grigsby McPhail, pastor.

1857—October to 1859, Rev. Elkanah D. Mackey, pastor.

1859-1868—Rev. William D. Mackey, pastor.

1868-1870—Rev. Charles Beach, pastor.

1870-1876—Rev. Benjamin F. Myers, pastor.

1876-1883—Rev. David Conway, pastor.

1883-1891—Rev. James Campbell, supply.

1891-1893—Rev. David Bruce Fitzgerald, pastor.

1893-1898—Rev. William Swan, pastor.

1898 to November, 1913—Rev. Joseph B. North, LL.D., pastor.

1914—Rev. W. S. Kreger, Ph. D., pastor.

SEMINARY INTERROGATORIES.

By Rev. A. R. Shaw, D. D.

1. Have we not too many theological seminaries in our Southern Church?
2. Is any one of the number adequately endowed and equipped?
3. Are not some of these institutions seriously handicapped because of insufficient funds?
4. Under existing conditions is the Church making the wisest use of men and money?
5. Would it not be well for the approaching General Assembly to appoint a judicious committee to confer with the various Synods as to the best method of remedying the situation?
6. If a consolidation of some of our seminaries could be effected, could not the excess of teachers return to the pastorate and still cooperate with the institutions in the promotion of the Lord's kingdom?

Clarksville, Tenn.

SUNDAY-SCHOOLS AND FOREIGN MISSIONS.

By George Q. Peyton.

The Executive Committee of Foreign Missions have sent out a leaflet in which it is stated that 1,904 Sunday-schools did not give a cent to that cause during the year ending March 31, 1916. This shows that something was neglected, and I do not think that it would be out of place to ask what it was? If inquired into closely I think the main, and probably only reason, why nothing was given, no one was asked to give. An experience of more than fifty years in Sunday-school work has shown me that the schools will always give if they are asked, and to prove this contention I will name an example. West Hanover is one of the weakest and poorest Presbyteries in the Assembly. In that weak Presbytery is a small country Sabbath school. The superintendent is an old broken-legged Confederate now in his 74th year. He is what most of the up-to-date Sunday-school experts would call a moss-back. The school has no modern or other equipment, no library, no separate class rooms, no committees. All the scholars are children of working people. But, while lacking so many things that some say are necessary for success, this school has always made it a habit to contribute something to the Benevolent Work of the Church. Upon examining their record I found that they have been doing this for more than forty years. During the year 1916 they gave to Foreign Missions more than all the Sunday-schools in each of twenty-nine Presbyteries! Now all that is done to get this money is to ask for it! There is no grandstand play, no spectacular shows, no oyster suppers or tableaux, but just ask and the school gives. Now those 1,904 cannot be any